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:: :: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

For circulation among Ours only

CHARACTER OF THE SODALIST'S APOSTOLATE

The secondary end of the Sodality of Our Lady, equally substantial with the primary end of self-sanctification, is the formation of Lay Apostles. This connection with the Lay Apostolate marks the Sodality as a society very useful for modern times and one among various organizations for Catholic Action which should not be set aside.

The Director of a Sodality should therefore constantly preach the apostolate to the members and provide proper activities for the zeal he excites. The field for the apostolate is so great that it will afford the Director ample matter for his talks at the weekly meetings and with individual Sodalists. But lest the Sodalists should conceive a wrong notion of apostolic zeal, it will be well for the Director to set before them the true character of their spirit and their apostolic action.

The following notes will, it is hoped, be found useful :

1. The Sodalists' Apostolate should be conducted in a supernatural spirit. Many unfortunately think that the apostolate consists in strength of will and the gifts of nature. But what does it profit a man to be endowed with the highest gifts of nature and the deepest knowledge, if supernatural ardor and divine grace be wanting to him? Without them, there is no constancy, no fortitude in adversity, no perseverance amid difficulties, no divine efficacy in one's activity. Unless the apostle be filled with a truly supernatural spirit, he can never act in such a way as to bring men over to his way of thinking nor set them on the path of virtue. Men are quick to notice that the preacher is attached to heavenly things in appearance only, and they will not believe that faith and virtue are the richest treasures in life, if they see that the Catholics who so describe them, are not deeply and thoroughly penetrated with divine truths. History proves that by far the best apostles, those who spread most the kingdom of God on earth, were precisely those who stood out above the crowd in love of religion and in holiness of life. Likewise history shows that no solid fruits were ever brough forth by the apostle who undertook works of zeal moved more by a natural attraction to activity than by a supernatural spirit.

The Sodalist, therefore, who girds himself for the Apostolate, must never forget that his own sanctification is the first thing he must look to. Following the example of Our Lord, the Sodalist must first " do " and then " teach ". He will not forget to ask in prayer for light to see what is to be done, for strength to persevere in well-doing, and for the cooperation of the Holy Spirit which is needed to move the hearts of men. Especially will he imbue himself deeply with filial love for the Blessed Virgin. He will try to please her in all his apostolic undertakings, and he will attribute to her aid whatever success blesses his efforts.

2. Let the Apostolate of the Sodalists be full of love and pity for their neighbor. And this both in the motives that animate them and in their manner of acting. *In their motives:* The Sodalist should foster kindness towards men, whether they be sinners or infidels or merely indifferent to religion. Let him often turn over in his mind, the eternal misery of their lot if they die uncon-

verted. Let him ponder on the gravity of their temptations, on the number of the dangers that surround them, on the practical inability of so many of them to help themselves. He must excite himself to ardent zeal by imagining what he would wish to do, if all who live in the world were his brothers and sisters, and he were to see them rushing to eternal doom. Then as to his *manner of acting*, he ought to show his love and pity when dealing with the unfortunate whom he wishes to help. Even in the most miserable sinner, let him discern the soul which is dear to Christ and which has been redeemed by the Sacred Blood. The roughness, insolence, ignorance and weaknesses of men he must excuse. Nothing will sooner win the heart than sweetness patience, meekness, and affability. Then too the Sodalist should not strive to terrify men with religion but rather to console them. The peace and quiet which enter the soul with God's friendship, the happiness which that friendship brings the family and society should be frequently on his lips. Let him "*reprove*" and "*entreat*" and where he must "*rebuke*", let it be done "*in all patience*". To the care of the soul, let him join, where need be, encouragement for the sad, the sick and the miserable, so that every one may see that the Sodalist is a true disciple of Him Who set love for one's neighbor as the sign of His true disciples, and Who Himself was meek and humble of heart.

3. Let the Apostolate of the Sodalists be prudent and well ordered. No one should undertake what is difficult or dangerous when he is not well prepared for it. Let the Sodalist begin with easy things and go forward gradually to the more difficult. Neither should he rely on his own counsel; rather should he consult his Director, the Prefect, the older members, and especially those who work in the same Section with himself. If things go badly, let him look into the cause, remove the obstacle, or if necessary, change his mode of action. If things succeed, he should not become puffed up, nor rest on his oars, but try to find out if greater fruit can be obtained, and if so, how. The field of labor nearest to his hand must not be neglected for the sake of more distant ones. If he be a student, let his first care be to work in his school and among his classmates by word and act; if he be at the head of a family or in charge of an office, if he has people under him or working with him, it is more among them that his apostolate should be exercised, than among others.

4. The Apostolate of the Sodalists should be marked with the spirit of sacrifice. Many persons willingly give their support to what is noble and holy, but only on condition that the praise and the first place be given to themselves, and that their wishes should always prevail; and all the while, they are ready to drop everything at once as soon as obstacles, inconveniences, or contradictions present themselves, or as soon as hard work weakens their forces. On the contrary, the true apostle rejoices where no external glory, no honors or titles are offered him where no reward awaits him in this life except peace of conscience and the approbation of his Spiritual Father, where his sacrifices increase the burden of his work while they attract the showers of divine grace. Such a man readily takes correction, willing learns from others, bears adversity patiently, is not tired out by any effort or conquered by any impediment; and like Christ with the Samaritan woman or with the mothers who brought their children to Him, although tired from his work, he is ready to serve others at any hour of the day.

5. The Apostolate of the Sodalists should be full of faith and hope. Nothing will ever be achieved by the man who at the very beginning despairs of the result. The Apostle must trust first of all in divine help, in the promises of the Sacred Heart, in the grace of vocation to the Sodality which is an apostolic body. Though man be prone to evil from the days of his youth, nevertheless the Apostle must trust. He must also believe that it is not so much we who fight as Christ who fights in us and through us, and that Christ desires the conversion of souls more vehemently than we do, and has the power to overcome all obstacles and to conquer all vicious passions. Finally let the apostle remember that he will certainly experience the protection of the Most Powerful Virgin, if he be instant in honoring her not only by making himself actually holy but also by faithfully laboring in the apostolate.

6. Finally let the apostolic zeal of the Sodalists be strong and constant. Apostolic works are never undertaken by a true Sodalist "just for fun" or as a distraction. Apostolic work is not a sport however noble. "*Ad astra per aspera*", says the old adage. No one can save souls without strenuous labor. But when done with the right intention, even the slightest labor in so noble a work is something truly precious. When the eternal salvation of even one soul is at stake, nothing should seem too difficult for us. If then the hoped-for results do not follow the Sodalists labors, let not his desire of work abate; if nine doors be closed to him, let him try the tenth and let him hope that it will be opened to him. No one shall be crowned unless he striveth lawfully, that is constantly (2 Tim. 2, 5), and "he

that shall persevere to the end, he shall be saved.'' (Matt. 10, 22). This is equally true whether it be question of saving the soul of the Sodalist himself or the souls of others.

But if one be easily dejected by the frustration of his efforts or by other obstacles independent of himself, let him have recourse to his Queen and Mother, who is deservedly called the Queen of Apostles since it was to her that the Apostles and Disciples went when saddened by the events of Good Friday. It was in Her presence too, after Christ had ascended into Heaven, that the Apostles were "persevering with one mind in prayer" (Acts 1, 14), until "they were all filled with the Holy Ghost * * * and every man heard them speak in his own tongue * * * the wonderful works of God * * * and there were added to the Church in that day about three thousand souls" (Acts 1). Let the Sodalist invoke her also that he may persevere, and persevering may attain to the most consoling results of the Apostolate, and thus bring many blessed souls to surround her throne in Heaven forever.

:: SODALITY COOPERATION IN ALOYSIAN CENTENARY ::

Two months ago, we announced the world-wide celebration of the second centenary of the canonization of St. Aloysius. The Holy Father wishing no doubt to give a proof of his love for the Society, in his reply to the Cardinals' Christmas greetings, was pleased to express his confidence that the year 1926 would be rich in spiritual blessings, since it would join to the ardors of the Seraphic St. Francis of Assisi, the lilies of the angelic St. Aloysius Gonzaga.

After these gracious words of the Supreme Pontiff, no one can accuse us of being singular or selfish, as if by promoting the Aloysian Centenary we wished to disturb the Franciscan celebrations. As is evident, the Holy Father mentioned the two centenaries together and by treating them equally, certainly seems to have invited all to friendly association in the double celebration.

Some time before the Holy Father's allocution the Central Aloysian Committee, under the presidency of the Vicar of Rome, Cardinal Basil Pompili, and with the help of many of our Fathers, sent invitations to all the Bishops of the Catholic world, begging them to have celebrations in honor of St. Aloysius in their dioceses and to name diocesan promotors for this end. Many Bishops have already granted this request; some of them have even undertaken to act personally as their own Diocesan Promotors. At the same time our Very Rev. Father General sent letters to all the Reverend Fathers Provincial indicating his earnest desire that Ours throughout the world should labor strenuously to make the Centenary celebrations a great success.

It is hardly necessary to dwell at length on the pleasurable duty which rests especially upon our Sodalities of taking a leading part in the holy and useful activities incident to these Aloysian celebrations. Directors are respectfully asked to reread our November article, on the subject, and also to ask their Diocesan Committee or the Central Committee (Via del Seminario 120, Roma 19) for a copy of the program.

We would insist especially on having an Aloysian novena with appropriate conferences in every parish and college and society of young men, to which conferences the Sodalists or the members of those societies should invite all young men of their acquaintance, even non-members. This novena may be set for any convenient time in the year.

Every effort should be made that the Aloysian program, the text of which can be seen in our November article, should be accepted and signed by as many young men of all nations as possible, the signatures to be presented to the Holy Father on December 31, 1926, and deposited on the same day at the tomb of St. Aloysius.

Pilgrimages of young men to Rome are also to be encouraged. And in this connection, it may be noted that the Italian government has granted a reduction in railroad fares to all travellers in Italy who touch at Assisi from August 1926 to October 1927. This is but a slight deviation from the great routes to Rome. Mantua and Castiglione can also be easily reached.

The publication of articles concerning the Saint, the life-program and the centenary celebrations, are also earnestly asked of all Directors. To make the labor easier, the Central Committee has some articles already prepared which will be transmitted without cost upon request.

In the meantime, Aloysian devotion, so well fitted for Sodalists, might well be the theme of many Sodality exhortations. St. Aloysius though not a Sodalist, may well be proposed as a model for all Sodalists especially for young men. They can learn much from his fervor and love for Our Lady, his devotion to prayer, use of the sacraments, his angelic purity, his penance, his assiduity in study, his apostolic zeal, charity towards his neighbors, and finally his courage in attending the plague-stricken–a heroic action which led to his early death.

If we wish to make the truly supernatural spirit and the strenuous pursuit and love of virtue live again in our Sodalities, we will eagerly seize on this extraordinary occasion; and under the leadership of St. Aloysius, we will enkindle a new love for the spiritual life in our young men.

Thus this year will be both a triumph for St. Aloysius and for the Sodalities.

(1) If it be impossible to finish everything this year, the Central Committee will extend the time until the 21st of June, 1927. Nevertheless it would be much better to finish everything by December of this year.

(2) It may not be out of place to note once more how important it is that in affairs of this kind, everyone in the Society, and especially Directors of Sodalities, should work together in strict uniformity and union of forces; and this all the more so, where the matter is one which is urged by our Superiors and by the Holy See itself. It would certainly be deplorable if everyone should be so intent on his own particular affairs as not to take practical notice of the great power which lies in the united action of the Society. We therefore beg all Directors of Sodalities and Editors of Sodality Reviews to work together among themselves and with us, so that all of our Sodalities may quickly cooperate along the lines indicated and thus help to make the Aloysian Centenary a great success.

SODALITIES OF OUR LADY

Aggregated to the Prima Primaria from January 1 to December 31. 1924.

	Priests and Clerics	Men	Young men	Young men and boys	Boys	Students	**Total**	Women	Married and Single Women	Umarried women	Girls	Students	**Total**	Both sexes	**GRAND TOTAL**
AFRICA															
Algeria						1	1			1			1		2
Egypt			1	1		1	3								3
Madagascar								1					1		1
Various places . . .			1				1								1
AMERICA															
Argentina and Chile .		1	1		2		4				1		1		5
Brazil	1		3	1		1	6			5	2	2	9		15
Canada			1		1	1	3		1	15	5		21		24
Colombia		2	1		4		7	1			2		3		10
Ecuador										2	1		3	1	4
Guatemala														1	1
Mexico		1				1	7	1			6		7	1	15
United States	1	4	8		12	1	26	39	37	201	20		297	45	368
Various places										1			1		1
ASIA															
Ceylon						1	1								1
China						1	1								1
India		1	2		1	1	5	5		3			8	7	20
Java		1					1								1
Philippines								1		2			3		3
Syria		1	1				2	1			1		2		4
AUSTRALIA															
Various places . . .					1		1	2	1		2		5		6
EUROPE															
Austria			4		6	5	15	6		20	4		30	2	47
Belgium			4				4				6		6		10
Czechoslovakia . . .	4	1	1	3	1	3	13	1	1	3	4	1	10	6	29
England						1	1	11		2	2		15	5	21
France			1		1	4	6		26	29	14	1	70		76
Germany		10	35		1		46	1		118	6	3	128	2	176
Holland	3	1	12		1		17	1	4	1	9	1	16		33
Hungary		4	1	1	1	6	13	4	1	1	13		19		32
Ireland									3		4	1	8		8
Italy	2	1	7	2		1	13	1	4	6	5		16	1	30
Jugoslavia		2	7		1	1	11	7		7	10		24		35
Poland		3	2			24	29	4	1	5	6	14	30		59
Portugal			3				3	7		4	3	1	15	3	21
Roumania			2		1	1	4			4	1		5		9
Spain	1	1	12		3	2	19	1	2	7	21	1	32	2	53
Switzerland	2		4		1	1	8			8	2		10		18
Various places		1					1			2			2	3	6
Total . . .	15	35	119	8	38	58	273	95	81	*445	153	25	799	79	**1.151**

* 44 of these are " Children of Mary ".

Countries **prominent** in number of aggregations are: 1) United States (368); 2) Germany (176); 3) France (76); 4) Poland (59); 5) Spain (53); 6) Austria (47); 7) Jugoslavia (35); 8) Holland (33); 9) Hungary (32); 10) Italy (30).

Countries shoiwng **increase** in number of aggregations over last year: France (76: 46); Jugoslavia (35: 25); (England (21: 15); Canada (24: 20); Roumania (9: 3), etc.

Decrease: United States (368: 381); Germany (176: 180); Poland (59: 86); Spain (19: 53); India 20: 52): Brazil (15: 28), etc.

The total of aggregations for 1925 was 1,151, being 97 less than that of the preceding year, 1,248. The *Grand Total* of Aggregations to date is **49.339.**

Letters to the Editor

Dear Father Editor,

I have heard the following reasons urged against Sodalities of *Men or Boys* in a parish:

1. *The Sodality is for the educated and the pious* who need no attention. But the urgent problem in England is to **keep the poor in the Church**: Many of them, especially men, practically desert religion soon after leaving school.

The Sodality is for an elite (1). These men need confraternities and clubs which **admit large numbers.**

2. *Women's Sodalities are easy to work.* The members come readily and help to **raise funds for the parish.** Men and boys do not help thus.

3. Even the pious men **cannot find time** for Sodality meetings. The boys are not interested in **mere spirituality.**

4. *The Sodality Director has really a whole time job*, white the busy missioner has his work cut out in **rescuing souls from utter paganism.**

Five years ago **a moribund Sodality** for elementary school-boys was **re-started** here and later on another for young working lads. The results were surprising. *Difficultates solvuntur ambulando.* We started with only 13 boys and **spirituality** *was the only bait.* Now we have a regular attendance of about 50 boys and 18 young men.

Slum children tend to associate religion with school, but the weekly meeting of these boys followed by Benediction and Confessions makes their **religion voluntary** and separates it also from concerts, clubs and other attractions. The chief rule of the Sodality is **weekly Communion.** This was opposed by critics as being too high a standard but the boys took to it naturally. Each time they meet, they sing part of the Little Office in English, listen to a homely talk on the Exercises and say night prayers together. There are **very few absentees** and order is maintained by six officers elected by the boys.

These young **Sodalists do good work** in their own homes *giving out books* and leaflets and *speaking about* the *Faith* to non-Catholics, and even Protestant parents are proud of the sodality. To these boys **religion** *is no longer a school affair.* They prove to be the best members of the Boys' and Men's Clubs and **they help the priest** by giving him the names and adresses of careless Catholics. **Only the best boys** are allowed to become professed Sodalists and they promise to join the Senior Sodality on leaving school.

This experience has convinced me that the Sodality can **lighten the work of a missioner** and is an efficient **weapon against "leakage"** by *"leavening the whole mass"*. But I think the Sodality should remain spiritual and not become a mere machine for raising money and providing attractions.

The only objection to a poor boys' Sodality is that it *cannot function without a keen Director* and a change of priest too often means extinction for the Sodality, either because he does not value the Sodality or because he undervalues the spirituality of the elementary schoolboy (2).

I send you these lines as an acknowledgment of the encouragement I received from "*Acies Ordinata*" just when I needed it most.

"A Director of a poor boys' Sodality."

(1) See October number.

(2) We cannot help quoting at this point, from one of Father Edmund Lester's apostolic advertisements for his School for Late Vocations at Osterley, Middlesex, England. It appeared in "The Tablet", October 3, 1925.

"Years ago, when we were working in a Northern mission of some 4,000 souls, as a young and inexperienced beginner, we were paternally advised by an experienced priest. In that parish there were semi-spiritual associations which endeavoured to hold on to the young men, boys, and all men by means of temporal benefits provided the member did a modicum of spiritual observance. **** Yet out of a parish of 4,000 not more than 52 boys and youths and not more than 40 men could be brought up to the terribly low standard of a monthly Communion.

In our inexperience we made a start on purely spiritual lines. Religion for Religion's sake; and hence the following advice: "*My dear Father, I am an old priest and a native of these parts and I know these people. You are quite wrong. They are rather materially-minded and their motto is "nought for nought". If you don't hold out some advantage, offer some attraction and appeal to their businesslike instincts, you are courting failure. I admit that the turn-up at their spiritual duties is too sad, but if with all the advantages held out to them it is so bad, what will it be without them?*'

"*Far better,*" we thought, but owing to our few years, did not say. So we persevered and with the motto "*aught for nought*" we set our face dead against anything being gained by spiritual things. We gathered the younger generation together and tried to inspire them with higher ideals, and they sternly refused any kind of reward for any service to the Church. We began high and worked down instead of beginning low and working up. **** We directed our attention to the more heroic material and they led. **** After a period of treatment. of example, of nobility, and interest, instead of 40 semi-willing men at a General Communion one saw 400. Instead of a handful of bored youths one saw half the church filled with the young, and all this without any kind of an attraction or inducement to come to church. In time even the cigarette-end boy fell into line and became proud of his faith. Twelve of these high-minded boys have since become priests.

"*But great efforts are being made to instruct the younger clergy in how to attract the young.*"

"*Excellent?*" say we, "*but is it on the old lines of some added attraction, such as clubs, amusements, gain of some kind over and above Religion for Religion's sake? If so, we are suspicious.* **Let there be these things by all means,** BUT NOT AS A BAIT FOR THE PRACTICE OF RELIGION."

National Honors for Sodality Prefect. Doctor Juan Zorilla de San Martin, the distinguished Uruguayan poet who has immortalized his country in many-famous poems, was made the object of a great national demonstration of respect and affection last August. The President, the Cabinet, the Legislature, the Archbishop, the diplomatic corps and an immense crowd of citizens received the poet in a gigantic mass-meeting in one of the great squares of Montevideo.

The poet has been for years the paladin of the Catholic cause and at the same time Prefect of the Sodality of Our Lady in our College of Montevideo.

CHRONICLE

PROGRAM OF SODALITY ACTION

The following is a program of apostolic activity for Sodalists which has been adopted by various Sodalities, members of a Sodality Union in a certain city.

It is surely a program of rich and useful labor and shows thoroughly the great number and the opportuneness of the good works which can be undertaken today for the salvation of souls.

All the features of the program however need not be undertaken by all, but each undertakes what he thinks he can manage.

The Plan:

1. For the Sodality itself.

a) Sodalist Congresses will be held in each parish at least once a year, either in May or in October, following the resolution of the last Congress of City Sodalities.

b) Instructions for Sodalists are to be given on the proximate and the remote end of the Sodality, on the ways of reaching these ends and of removing impediments.

c) Exhortations will be given on constancy in Communicating, on preserving the custom of monthly General Communions in individual Sodalities; the Eucharistic Section will be started; the Eucharistic Crusade and Daily Attendance at Mass.

d) Joint meetings of all the Sodality Officers in individual parishes.

e) Erection of new Sodalities for such social classes as still lack their own Sodality.

f) Formation of Sodality Libraries on ascetics and other subjects proper to the Sodality.

g) Removal of impediments to the activity and strength of individual Sodalities, or to their joint activity.

h) Holding of Congresses of Sodality members for the whole city.

i) Holding of Directors' Congresses.

2. Helping Parishes.

a) Organization of the Lay Apostolate.

b) Listing of Catholics who come to live in the city.

c) Gathering information for the Parish " Liber Animarum ".

d) Religious propaganda.

e) Work for the preservation of faith and morals.

f) Promotion of religious instruction in Schools. Teaching catechism outside the schools.

g) Prevention of mixed marriages.

h) Marshalling people at religious functions, processions, etc.

i) Active cooperation in liturgical acts, e. g., taking part in church music, ecclesiastical or congregational, reciting prayers aloud in common with others, assisting at Church services which are not of obligation, such as First Friday devotions, vespers, benediction, the ceremonies of Holy Week, etc.

j) Being present at Solemn Masses on Sundays and feast days.

k) Opposing excessive indulgence in sports on feast-days.

l) Encouraging holy pilgrimages.

3. Catholic Associations.

a) Training Catholics for leadership.

b) Attracting new members to Catholic societies.

c) Social intercourse between societies of youths and those for men.

d) Likewise between societies for young women and those for matrons. Also between societies for students and those for others no longer students. The purpose of this social intercourse is to facilitate the passage of Catholics from societies to which they can no longer belong, to others which are fitted for their present needs.

4. Public Life.

a) Support of Catholic periodicals, daily or otherwise; instituting a Good Press Section for that purpose in parish Sodalities; active opposition to the bad press; proper preparation of news items for Catholic papers.

b) Public manifestations, meetings of protest, when ever faith or morals are endangered.

c) Cooperation for moral decency in theatrical representations.

d) Support, and defense of Catholic schools.

e) Establishing and enlarging public libraries.

f) Opposition to indecent dress.

g) Cooperation with fellow-Catholics for political action.

h) Promoting retreats, especially for men in public life.

i) Following courses of religious instruction.

5. Charitable and Social Works.

a) Temperance associations and the help of drink-victims.

b) Getting positions for Catholics; notifying Catholic charitable agencies of existing vacancies.

c) Finding suitable dwelling-places for individual Catholics and families.

d) Employing Catholics and patronising Catholic merchants.

e) Helping the poor and the sick, especially through the Conferences of St. Vincent de Paul.

If one takes the above program as representative of the work of the Sodality, it will be impossible to regard the Sodality as a thing of the past, fit only for devout persons of no importance.

Lecce (Italy). On the occasion of founding a Catholic University Secretariate, the students here declared that the Sodality of Our Lady should be the center of light and strength for their organization. Their program reads: " *Then only will strong and constant love for the Faith, for Science, and for our Country be firmly implanted in our souls, when we perseveringly seek for heavenly gifts at the feet of the Blessed Virgin* ".

Feldkirch, Austria. In our College, December 8th last, the Sodalists' Academy gave a symposium, principally in Greek, in honor of Our Blessed Lady, Light of the East. The papers read treated of the devotion of the Oriental to Our Lady, of her part in the Greek liturgies, etc. Prayer and action for the schismatics were encouraged.

A Charitable pact. An example to be imitated. In a certain Men's Sodality, the local rules allowed the members to enter into a charitable agreement, to the effect that upon the death of an associate, each of the survivors should have a Mass said for the repose of the soul of the deceased. Thus each was assured of a large number of requiem Masses.

An Example not to be imitated. A number of men interested in the welfare of the young were in conference on the subject. Among them was a sincere Protestant. When the discussion turned upon Catholic associations for youth, the Protestant rose and modestly asked what was thought of the Sodality of the Blessed Virgin; he had heard a great deal about it, but would like to have some points cleared up, as he was thinking of starting something similar among Protestant young folk. The Protestant's question gave a splendid chance for a good account of the Sodality, and the prelate who presided over the meeting accordingly called upon one of the religious present to make answer.

But whether the religious thought that to describe the Sodality to the Protestant would be time wasted or whether he himself had a poor opinion of the Sodality, the fact is that he contented himself with saying very briefly that in former times it was very valuable, but that now its day is past. He had hardly resumed his seat, when secular priests took the floor, with words of the highest praise for the Sodality. The example of the religious referred to makes one grateful for the provision of the Epitome (n. 384), which guards us from a similar mistake:

" Let Sodalities of Our Lady be properly founded fostered and directed, and let them be highly regarded by all, since they are an efficacious means for the proper education of chosen youths. "

Some hold that young people do not care for the Sodality but are eager for other societies. But where do these young people get their wisdom? How is it that they are able to balance old things and new as if they had the experience that comes with age? Unless I am much mistaken, youth does not sing these songs of itself, but it repeats exactly what it hears from its elders. If we show a high esteem for the Sodality, the young will soon be taken with it.

As an instance in point, it may be noted that in a certain place (the name of which I do not care to recall), the young men used to say of the Sodality that it was fit only for girls. But on hearing from one of Ours that the Sodality was for a long time closed to girls and open only to boys and men, they suddenly changed their minds and determined to avail themselves of an organization peculiarly their own. How much light can be spread about by a timely word!

Buenos Aires. Visiting the imprisoned and the sick. A Sodality of " Children of Mary" of Buenos Aires, has a *Section for the Care of Female Prisoners.*

The members visit the Women's Jail and teach catechism there regularly. When one of the inmates is about to be liberated, the Sodalists find one of their number who will undertake to look after the ex-prisoner, to find her occupation and keep an eye on her until she is well established in a decent life.

To contribute to the regeneration of these unfortunates, the Sodalists also provide the convicts with some occupation and with respectable papers and booklets, simple enough to be easily understood.

In Almeria, Spain, a woman's Sodality has a " *Section of Helpers of the Poor Sick* ". A short time ago, an old Sodalist of 80 years who in spite of her age visits the sick frequently and regularly, encountered a young woman in the advanced stages of tuberculosis, who persisted in refusing to receive the Sacraments. As the old lady continued her visits, the sick girl at last lost patience and ordered her would-be benefactor out of the house. With a persistence like that of her Divine Master, the old lady returned next day with a present of some nice pastry and with apologies for the annoyance she had given. Overcome by the old Sodalist's kind and forgiving spirit, the young woman shortly after called a priest and died resignedly. The faithful Daughter of Mary also succeeded in converting and leading to the Sacraments one of the most rabid Socialists of the town, who had not " been to his duty " in many years.

(*Mensageiro de Maria*, Portugal, January, 1926).

Selection of Sodalists St. Joseph's College, Valencia, Spain. Even the Sodalists recognized that they were too numerous and that not all of them were up to the Sodality standard. The problem then for the Director was how to secure this selectness. Here is how he did it.

In the first place, the *Directive Committees* of the Sodalities *were all dissolved* at the opening of school and the new ones were not to be named, as was formerly the custom, until the feast of the Immaculate Conception; while those who remained over from the last year, were to figure only as private soldiers. Hence the Committees were to be completely new every year. Of course those who were worthy might be re-elected.

In the second place, *all Sodalists* at the beginning of the scholastic year *were suspended* from the Sodality.

These two important modifications were announced by the Director from the pulpit, after Mass on the first Sunday of the scholastic year.

Then commenced the work of selection.

As the Directors lived in close contact with their pupils they easily determine after a few days, who had been *faithful Sodalists* during the vacations. *How they behave on meeting new students* is another indication of their fitness for the Sodality. Those who give themselves incautiously to dangerous *friendships*, and

those who are faithful to friendships which are a safeguard for their perseverance are easily distinguished.

Application to study is one indication of fitness but allowance must be made for those who have inferior talents.

The candor of youth, its thirst for justice and fair dealing (much stronger in them than in older folk) is another good indicator.

The selection being made along these lines, by the third Sunday of the new school year, the Sodality betgan to function. While few, the Sodalists were, as far as human frailty and limitations could judge, the best students of the College, and hence they could be *treated with more confidence* than the rest. The rest soon noticed this and hence greater efforts on their part to render themselves worthy of the honor (and the privileges). Hence also a rise in the general moral level of the college.

OVER THE TELEPHONE

"Father", you ought to add to your list of Blessed Sodalists *John of Burgundy*, who is buried at Rome in the Church of St. Bonaventure on the Palatine."

"Thank you! Where was he a Sodalist and when did he die?"

Some correspondents write us that they have a *vague idea* that So and So was a Sodalist. Nevertheless, we are glad to hear from these correspondents, if only to encourage them to make the necessary investigations so as to settle the question. Other tell us that persons whose names we have already published, were Sodalists.

Father Lamprecht, compiler of the list published in the "*Acies Ordinata*" for December, may be written to at *Paulskirche, Sporgasse 21 a., Graz, Austria*. As he has been working for many years on a Sodality Calendar, he may be very profitably consulted about the Saints and Blessed of the Sodality.

Petitions for Aggregation to the Prima Primaria should be directed *solely* to the *Procurator General* of the Society, Rev. Father Peter Boetto, 8 Via S. Nicola da Tolentino, Roma (30).

What do you think of this? " **Anti-pornographie campaign conducted by Sodalists in Gijon, Spain.** *Members of the Young Men's Sodality here have recently denounced to the authorities several immoral public shows, and have accompanied public officers to kiosks and bookstores where they succeeded in confiscating immoral books to the value of 1,000 pesetas, in some instances.* "

" Oh, don't publish that! "

" Why not? Isn't that *news?* It's not a thing which Sodalities do every day. "

" I know it isn't! But who appointed them judges? What do they know about such things? It savors too much of Paul Pry to suit me. Associating themselves with the police in that way! They couldn't do anything of the sort in England or the United States or Germany! "

" Well, I'm not saying anything about it. I'm just looking for *news*. Let the Spaniards work it out! If they can do it under their form of Government, and public opinion approves, as it has in fact approved I simply chronicle the fact. "

" But your readers won't like it! "

" Very well. Let them write and tell us how much better they do these things. That will do us all good. We'll translate what they have to say into Latin and we can all profit by it. "

" Holy Father, to **what apostolate** should women today preferably devote themselves?"

This was the question addressed to His Holiness by a Frenchwoman recently.

In a very decided tone, the Pope replied:

"**Teach the catechism** to those who do not know it. That is the most important, the capital work. How many lack faith because they do not know the catechism! Ignorance of the catechism breeds lack of faith and lack of faith is the great misfortune of all peoples. Many neither believe nor practice solely because of ignorance. Teaching catechism is one of the most urgent and one of the most beautiful apostolates. Many do not frequent the Church and yet they love it in some way; they believe in it, but they do not profit by it. It is their ignorance of religion which deprives them of true and practical faith.,,

The difficulty exploded.

It was easy for us as Students of Philosophy and Theology to "*explode*" difficulties with the aid of some redoubtable powder like the distinctions: "*materialiter-formaliter*", "*solum etiam*", "*simpliciter-secundum quid*". But as regards the difficulties of life, it is far harder, I will not say to explode them, but even to avoid them in any way. Our little "*Acies Ordinata*" is laboring under great material difficulties. So the Editor will be more than grateful for the best kind of powder for exploding them. But it will also be a great help to him to receive *news items* about the Sodalities which will served for instruction and edification, as well as as articles treating of the problems of the Sodality Director.

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Superiorum permissu.

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